THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth, is like a wave of the sea, driven with the wind and tossed."—JAMES 1: 5 6.

No. 45. Vol. LXIII. Thursday, November 7, 1901. Price One Penny.

FUNERAL OF PRESIDENT SNOW.

IMPRESSIVE SERVICES HELD IN THE SALT LAKE TABERNACLE ON SUNDAY, OCTOBER 13, 1901.—BURIAL AT BRIGHAM CITY.

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The second speaker was Apostle John Henry Smith. His remarks were especially eulogistic of President Lorenzo Snow and comforting to the bereaved family. He said in part: "I feel that the Latter-day Saints have some cause for mourning on this day, but when I think of the great age to which our chief had attained and the great work he had done it seems to me that the Saints could not without injustic desire that he continue his arduous labors in this world very much longer. I was never on very intimate terms with President Snow until he became President of the Twelve Apostles. Then I learned to esteem and to love him. He possessed sterling qualities.

"On a recent visit to the city of Washington I was the bearer of a message from President Snow to William McKinley, and that great man paid a tribute to our departed President that I never shall forget. President McKinley received the message with much manifest pleasure and said to me that he had met President Snow in Ohio when they were both young men and had talked with him. He then said to me: 'Upon your return to Salt Lake City I want you to give my best wishes to President Snow and tell him that I have much respect and esteem for him as a man devoted to the interests of his fellow men. I think he is a good man and lives a God-fearing true life.' It was a beautiful tribute from a great man.

"God has so provided in His great plan that His work shall always have a man at the head who with an eye single to Him is able to carry it on successfully. All the Presidents of the Church have had a special mission to perform in the laying of the foundation stones of His work, the regeneration of mankind—and their success has been wonderful. President Lorenzo Snow did his work well. He betrayed no trust, broke no pledges and with an eye single to God did the work he was called upon to do.

"When God gathers the jewels of this world before Him, He will take the heroic man who lies here to Himself—this heroic man who has done his duty well and never faltered no matter what obligation was laid upon him.

"In connection with my brother, I pray God that the family of President Snow shall have His spirit to be with them always. I pray that they emulate their father's example, and be true and courageous and God-fearing. I pray that heaven's peace may abound among his loved ones, that they may have the same undying courage and faith that abounded in him. May President Snow's spirit be the spirit of all of us. May we be as bold and unyielding, and yet as gentle and devoted as was he."

The Temple choir sang the hymn, "Who Are These Arrayed In White?" This hymn was always one of the favorites of President Snow.

APOSTLE JOHN W. TAYLOR

said the prayer of his heart was that his heavenly Father would inspire him to say a few appropriate words on this occasion. "There lies before us," said he, "President Lorenzo Snow, who was the Prophet, Seer and Revelator of the Church of Jesus Christ." There were some characteristics of President Snow that he always admired very much. When the former was a young man he testified that he had received a revelation from God, and a peculiar testimony from the Lord. When he was pondering upon some of the principles taught by the Prophet Joseph Smith he heard a voice say, "As man now is God once was, as God now is man may be." In this revelation to President Snow is taught the principle of revelation, on which the speaker made a few remarks. The speaker then turned to the principle of eternal progression as suggested in the voice that was heard by President Snow. The injunction of Christ was, "Be ye perfect, even as your Father in heaven is perfect." This principle, and that of revelation, were President Snow's guiding stars all the days of his life. Apostle Taylor explained the functions of the Holy Ghost in relation to revelation as indicated in the words of Christ, "It will take of the things of the Father and show them unto you."

The ruling principle of Christ's life was, "I came not to do my own will but that of my Father who is in heaven," and it was this principle that President Snow always endeavored to carry out.

Apostle Taylor read a few verses from the Pearl of Great Price containing the words of God to Moses in calling the latter to his great mission and presenting to him the vision of the inhabitants of the earth and their destiny. The speaker went on to speak upon the principle of eternal progression, and the possibilities of beginning as God is. There are conditions that must be subscribed to before this great glory can be at-

tained. It is only upon the principles of righteousness which are inseparably connected with the powers of heaven.

The speaker then read the revelation to Joseph Smith on the subject of the two Priesthoods, Aaronic and Melchisedek. Elder Taylor affirmed that President Snow had received these two Priesthoods and had honored them, and therefore according to the words of the revelation, nothing that the Father has will be withheld from him. The speaker bore testimony that the words heard by President Snow in relation to men becoming like unto God were true. President Snow is not under the bondage of sin, he listened to the voice of the Priesthood and obeyed it, and the Father will hold nothing from him. After reading from section 76 of the Doctrine and Covenants, being the vision of the Prophet Joseph Smith and Sidney Rigdon of the various degrees of glory which all men will attain to, the speaker concluded by testifying to the immortality of men, and that Joseph Smith was a Prophet of God.

The anthem, "Shall We Meet Beyond The River," was beautifully rendered by the Temple choir, after which President Rudger Clawson, who for many years was one of President Snow's nearest friends, addressed the congregation.

PRESIDENT RUDGER CLAWSON.

"We have gathered together on this occasion to pay a last tribute to the great leader of Zion. The death of President Snow is known to-day in all the Stakes of Zion, and the Saints in all the world are bowed with sorrow. I believe he is a very happy man. His life was an open book. He went to the grave full of years and in the harness. I repeat, I believe he is a very happy man to-day. Oh, how happy must he be in this last picture of his earthly career!

"I was reminded by an old group picture of the great changes in our midst. Among the faces in that picture were those of Brigham Young, Heber C. Kimball, George A. Smith, Orson Hyde, Wilford Woodruff, Chas. C. Rich, George Q. Cannon, John Taylor, President Snow, Franklin D. Richards, Joseph F. Smith, Brigham Young, Jr., and Albert Carrington. All but two in that group are dead, and of those President Joseph F. Smith is now head and Brigham Young, Jr., is next in seniority. All the rest have passed away within the past fifty-four years. Notwithstanding that we do not see their faces in our midst, nevertheless the work of God goes on. I want to testify that this is the work of God, and not of man, and God will have the glory. But now I want to speak to you of President Snow. I was intimately associated with him in the Boxelder Stake when he was a resident Apostle of that Stake. I had the advantage of his wisdom and experience and learned to know him, his integrity of heart and devotion to the cause of Christ. My confidence in him was made firm and strong, and I know that with him it was the kingdom of God which he sought above all else. I learned to know him while we were incarcerated in prison eleven months for conscience sake, and I wish to testify that he bore that trial with strength and fortitude. He was a man of refinement, culture and learning, yet he met the trial with patience, and his conduct was an inspiration to all who were sent there. We looked up to him in

that trying position and learned to love him. To give an idea of his character I will speak of an incident which happened in that prison. President Snow called between thirty and forty of us together and said in substance to us: 'We have been sent to this place for conscience sake. We are associated in prison. I believe that if you all desire to do so, it is proper for us to express ourselves to God in the great and glorious shout, the shout to God which on more than one occasion has been given in the Temple and in the Tabernacle.' We all said that we desired to do so—to raise our voices in this manner, and we did offer up a great and mighty shout. I want to say that when that went out the foundation of the prison seemed to shake, and I firmly believe that that shout was acceptable in the celestial kingdom.

"In conclusion I want to say that at the last meeting of the Temple workers in the Temple at which President Snow was present, he requested the Temple choir to sing the anthem you heard this morning, "Shall We Meet Beyond The River." The President was not well at the time and after the anthem had been sung with much pathos, he said to the workers: 'I say to you we shall meet beyond the river. God bless you, God bless you, God bless you.' It was a parting benediction to those Temple workers and will never be forgotten.

"I am interested in the family of President Snow and in their great bereavement I offer them my sympathy. I pray God to help them and encourage them that they may have peace and consolation. I pray God that they may emulate the example of their father and be strong and brave and firm as he was. I pray that God will help them now that they may recognize His hand and say, 'Thy will, not ours, be done.'"

President Clawson, as chairman of the committee on funeral arrangements, then expressed thanks in behalf of the family to all who in any way assisted in arranging the funeral and in carrying out the program.

President Joseph F. Smith said that because of the limited time he would not attempt to speak, only to say that President Snow was the last of the Apostles of mature years and who were acquainted with the Prophet Joseph Smith. "With the exception of the Prophet Joseph," said the speaker, "I don't believe any man ever stood upon this earth who bore a stronger, more clear cut testimony of Jesus Christ." President Smith said he knew the Prophet Joseph Smith, and he knew he was a Prophet of God. He bore the same testimony in relation to Brigham Young, John Taylor, Wilford Woodruff and Lorenzo Snow. "You have seen what President Snow has accomplished, but there are some things he accomplished that you will know nothing about only by prayer and devotion to the cause of Christ." President Smith declared to the family of President Snow that their father was not deceived, and enjoined them to follow in his footsteps and be true to their last breath to the cause of Zion.

The Tabernacle choir sang the hymn, "Glory to God on High," and the benediction was pronounced by Bishop John R. Winder.

At the close of the services in the Tabernacle, a great concourse assembled in procession and marched to the depot of the Oregon Short Line, where a special train was in waiting, and which conveyed the funeral

party to Brigham City, President Snow's old home, where the remains of Israel's departed leader were tenderly consigned to their last resting place.

GENERAL CONFERENCE.

[*Continued from page 711.*]

On Sunday, October 6th, at 10 a.m., the third day of the Conference, the choir sang:

Praise ye the Lord! my heart shall join
In work so pleasant, so divine.

Prayer by Elder Moses W. Taylor. Singing by the choir:

How are Thy servants blest, O Lord,
How sure is their defense!

ELDER SEYMOUR B. YOUNG

was the first speaker. He said the labors of the brethren had prepared the people for what would be presented to them in this Conference. He had recently attended a fast meeting, at which a number of children who were sick were prayed for. From that hour they began to amend. In reference to the sick it is our duty to do all we possibly can for them, and trust in God for the result, all power being in His hands. Our faith leads us to call in the Elders to administer to the afflicted, and thus draw upon the mercy of the Lord. My heart has greatly rejoiced to see many of the sick healed.

I rejoice at the improvement visible among the people in the Stakes of Zion. They have listened to President Snow, and have made great progress in the payment of their tithes, according to the law of God. Yet there is still room for improvement in this and other respects.

The opening up of missions is being extended, that the Gospel may be preached in all the world for a witness, before the coming of the Redeemer. The speaker here reminded the congregation of remarks made at the last previous conference by President George Q. Cannon on this subject, and which were endorsed by President Snow and President Smith.

There are many temptations existing in this city, with special reference to drinking saloons. All must shun such places, and manifest that they are above such temptations.

The speaker bore testimony that the Prophet Joseph Smith was called of God to establish His work. He had portrayed the future of Zion and of the world. The time will come when the earth will rest, and peace extend over the world, but great things will occur before that immense reformation shall be accomplished. We should be full of the spirit of peace, and be righteous in all our ways.

ELDER RULON S. WELLS

addressed the Conference. He said that he, and doubtless all who had attended the Conference thus far, had been strengthened in their faith by what had been presented to them by the speakers. He said he had a testimony from God that this is His work. It was built on the rock of revelation. He here referred to the incident related in the New Testament, when Christ asked His disciples who men said He was, and finally inquired of them who He was, resulting in Peter saying: "Thou art the Christ, the

Son of the living God." The Savior then said Peter was blessed, as His Father in heaven had revealed this to Him, and that His church should be built upon this rock, and the "gates of hell" should not prevail against it. The Church of Christ, revealed anew in our day, is likewise being built on the rock of revelation.

The question had been asked of him how he knew that Moses was a prophet. A conclusive evidence exists in the mighty work he performed, the impress of which continues to this day. It bears upon it the stamp of divinity.

Such results have arrived from every dispensation from God to mankind, as, for instance, that of the Savior, the impress of whose work extended to every part of the earth at this day. Man without divine assistance could not affect the world as He has done. It is an impossibility.

So with the work established through the instrumentality of Joseph Smith. It is a power in the earth, and its influence will continue and enlarge until its full purpose will be accomplished. It means the final gathering of Israel from all the nations and the complete preparation for the coming of Christ. The speaker related some striking evidences to the effect that God is with the Latter-day Saints.

ELDER GEORGE REYNOLDS

was the next speaker. He believed that at the present time the Lord was manifesting His power in answering the prayers of the people. There is an impression among a few of the Saints that the gifts of the Spirit are not so much manifested as at previous periods of our history. This is an error. On the contrary the power of the Spirit is greater than at any other period. More sick are healed than at any previous time. The world is at present discussing the question as to whether the gift of healing should be with the Church to-day. God is a God of miracles; if it were not so, He would cease to be God. These gifts belong to the Church, and it is intended that they should be enjoyed.

He was much impressed with a thought that had been already expressed, namely, the spirit of unrest which prevails with some of the Saints. He felt that the tendency to remove to distant parts was wrong, insomuch as it was done without the direction of the proper authorities. There is plenty of room for growth; there are many places where our people may settle; but the settlements should be made under the guidance of the Priesthood. He felt that some of the people who had thus moved out had done so, to some extent, to get out from under the power of the Priesthood. But this could not be done. Wherever the Saints have gone, the organizations of the Church have gone also.

He was pleased with the progress that the Church is making. It is growing and spreading abroad in the earth. Colonies are being established by the Saints in various parts of the country. We are also growing here at home. The Sunday schools and the other auxiliary organizations of the Church are doing a good work. The Saints should overcome their weaknesses as fast as they can. Many of these had been pointed out to us during the Conference. We should make a great effort to eradicate these

evils from among us, that the purposes of the Lord might be effected concerning us. He prayed that God's blessings would attend the Saints in their efforts to become better. The choir sang:

Let the mountains shout for joy.

ELDER JOSEPH W. MCMURRIN

was the concluding speaker of the morning session. His heart, he said, responded to the spirit that had actuated the brethren who had already spoken. Their remarks had been directed by the Spirit of God. He had marveled at the wonderful progress of the Church since its organization. He could not see how any stranger that came among us could help but be impressed with its greatness. To come here and see what the Saints had accomplished would be sufficient to remove the impression prevailing abroad to the effect that our people are ignorant and wicked. He had traveled much in preaching the Gospel abroad, and had seen how greatly misunderstood the Latter-day Saints are. Still he thought that there is enough to be seen here to dispel the results of this misunderstanding in the minds of strangers.

The "Mormon" people are not opposed to education. On the contrary, they believe in it strongly, and have always done all in their power to foster institutions of learning. In the settlements of the Saints, from the beginning to the present, school houses, academies and colleges have been among the first public buildings erected. There were Church schools in most of the Stakes of Zion, many of whose buildings would be a credit to any community. In many instances these structures had been built while the people were in poverty, when they had to make sacrifices to erect them. But in all cases the Saints have been eager in the past to have places where their children could be taught the precepts of the Lord.

He called attention to the desire on the part of the people to improve their material wealth, as shown by the fair recently closed. The Saints desire to improve their farms, their stock, to build beautiful houses, public and private. All this was laudable, but it should not be done at the expense of the spiritual welfare of their children. There should be more heed paid to the training of our children in the fear of the Lord. Improvement here would be more lasting and beneficial than it would be anywhere else. Though we are, as a people, eager to educate ourselves and children, we do not sometimes think of the fact that while we are educating them they may be departing from the Lord. It is to give our children religious instruction that these Church schools are established.

These schools, he felt, were performing their work well. For in these places the Gospel was taught; the young people were trained in the fear of the Lord; and he felt that when he was in the presence of these young people, he was in the company of missionaries. The instructors here taught by the Spirit of the Lord. It was rare, he said, that a young man or woman was graduated from a Church school without a firm belief in God and in His work. If, therefore, the fathers desired to do missionary work, they could not do better than to send their sons and daughters to these schools.

(*Continued on page 732*).

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 7, 1901.

EDITORIAL.

THE MISSION OF "MORMONISM."—There is an idea prevalent in the world that the "Mormon" Elders are sent out for no other purpose than to induce people to go to Utah, particular stress being laid upon the declaration that their especial prey consists of young women. So oft have these stories been exploded that it seems a waste of time to pay them further attention; nor do we propose doing so at this writing. We desire to say, however, that the Latter-day Saints are *not* here for any such a purpose—they find that that is wholly unnecessary. But they *are* here to preach the Gospel, to cry repentance unto the nations, and to herald forth that unmistakable sign of the second coming of our Lord and Master. When Jesus sat upon the Mount of Olives the disciples came unto Him privately saying, Tell us when shall these things be? and what shall be the sign of Thy coming and of the end of the world? His reply was that many should come in His name saying, I am Christ, and should deceive many; that there should be wars and rumors of wars; that nation should rise against nation, and kingdom against kingdom; that there should be famines, and pestilences, and earthquakes, in divers places, and that all these were but "the beginning" of sorrows. "Then" said He, "shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall deceive many, and because iniquity shall abound, the love of many shall wax cold; but he that shall endure to the end, the same shall be saved." All these signs were to precede His second coming, and the end of the world. They were to serve as stepping stones to the consummation of all things; but before the end should come another sign should be given, and it was this: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

This explains in a nutshell the mission of these "mysterious Mormons," and gives the lie to the assertion that they are here for the avowed purpose of shipping off to Utah young women, or any other class of women, or that they are in any wise engaged in the business of persuading people to leave their homes. To the charge that they believe in the literal gathering of Israel, the Latter-day Saints plead guilty; but they deny the impeachment so often laid at their doors that their purpose among the nations is one of alienation, for the very genius of the Gospel is opposed to such a modus

operandi. While a great many of their adherents have emigrated to the land of Zion, it was brought about through no undue effort or persuasion on the part of the Elders, but wholly and solely through their conversion to the Gospel, which embraces in its teachings the literal fulfilment of all prophetic declarations, including the building up of Zion—a place of refuge for the Saints—and the restoration of the Ten Tribes, whose whereabouts have so perplexed the wise men of the earth generally. The Latter-day Saints believe that "in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it;" that "many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." The Gospel embraces such teachings; it also embraces that God-given right of free agency, and makes each and every individual responsible for their own acts. It imparts unto all a sense of right and wrong, and grants them the privilege of choosing between the two; hence there is no need for other agencies stepping in to rob them of a rightful heritage. "Mormonism" teaches the people correct principles; and the *people* govern themselves.

Guard Your Health.—We should very much like to impress upon our brethren and sisters in the mission field, the necessity of guarding scrupulously the condition of their health, in order that sickness among them may be reduced to a minimum. Generally, there is little need for counsel in this direction, as through the care usually exercised and the blessings of the Lord upon them, those engaged in the ministry are kept remarkably free from the ills which afflict their neighbors. But in some cases sufficient care is not exercised, and the result is that young men and women in the pink of health on their arrival, have been stricken down with sickness, thereby being rendered totally unfit for the work required at their hands, and necessitating, in some instances, their return home after an absence of but a short period. The missionaries should remember that climatic conditions here are vastly different to those obtaining where they come from. They should remain cognizant of the fact that the dry atmosphere of Zion is a very scarce article in Great Britain, this being accounted for by the great difference in elevation, and the superabundance of moisture consequent upon close proximity to the sea. In Zion, while the winter season is characterized by sharp, biting frosts seldom experienced in this section, there is not the humidity which prevails here, hence the cold is not so penetrating, and has not the same effect upon the individual. To those accustomed to life in the vales of the mountains, the seasons in this country are very trying, and unless due caution is exercised, colds are contracted which are difficult to get rid of, and which have an effect upon the constitution not in the least desirable. Catching cold is what should be avoided. Warm clothing should be worn to an extent consistent with conditions, and care should be taken that in ventilating apartments draughts are overcome, as these often lead to much illness. In tracting,

the brethren and sisters should endeavor to avoid perspiring; they should take their time and do everything in a normal way, that they may escape the after effects of becoming over-heated. In cold weather it is not advisable to hold meetings on the street corners, although there are times even in winter when the weather is as favorable for such work as during the summer. Good judgment should dictate in all these things, and there will be little cause for ill-health among our numbers. Besides, we can ill afford to have any of our workers incapacitated for the duties confronting them, for our ranks are very much depleted, and the world needs all the energy we possess in order that they may hear the Gospel.

A. B.

NEXT week's STAR will contain the full text of President Snow's last public address.

THE STAR desires reports of Conferences as soon after the close of the meetings as possible.

ARRIVALS.—The following named Elders and lady missionaries from Zion, arrived in Liverpool per s.s. *Commonwealth*, on Thursday, October 31, 1901: For the British Mission—Willard Hatch, Taylor, Arizona; Joseph S. Clark, Jr., Farmington; Alvin Drabble and Thomas Taylor, Jr., Elba, Idaho; Orange D. Baker, Joseph City; David S. Thomas, Malad, Idaho; William T. Stillwell, Ogden; George Payne, Aurora; Margaret Thurman and Diana Bean, Provo. For the German Mission—Moses A. Zundel, Thatcher, Arizona; William Hanks, Charleston. For the Scandinavian Mission—Fred. G. Nelson, Brigham City; Ole Hansen, Bear River; Heber Hanson and Julia T. Hanson, Freedom, Wyoming; Ezra P. Jensen, Brigham City. For the Netherlands Mission—W. Hazen Eardley and Xavier Sager, Salt Lake City.

Leslie G. and Mahonri M. Young of Salt Lake arrived on the same boat, and the following day went on to Paris, where they will engage in the study of art.

RELEASES.—The following have been honorably released to return home per s.s. *New England*, sailing from Liverpool on Saturday, November 16th: President Joseph J. Daynes of the Birmingham Conference, Elders Thomas H. Maxwell and Thomas B. Wheelwright of the Leeds Conference, and Elder Edward H. Sparks, Jr., of the Nottingham Conference.

APPOINTMENTS.—Elder Arthur N. Taylor has been appointed to preside over the Birmingham Conference.

The missionaries arriving last week for the British Isles, have been assigned to the following Conferences: Willard Hatch and David S. Thomas, Welsh; Joseph S. Clark, Jr., Liverpool; Alvin Drabble, Manchester; Thomas Taylor, Jr., Scottish; David Clark, Bristol; Orange D. Baker, Newcastle; William T. Stillwell, London; George Payne, Birmingham; Margaret Thurman and Diana Bean, Leeds.

TRANSFER.—Elder Dan C. and Sister Maria A. C. Kimball of the Liverpool Conference, have been transferred to the Norwich Conference.

CONFERENCE NOTICE.—The Semi-annual meetings of the Irish Conference of the Church of Jesus Christ of Latter-day Saints, will be held in the Whitehall Buildings, Ann Street, Belfast, on Sunday, November 17, 1901, services commencing at 10:30 a.m., 2:30 and 6:30 p.m. A general invitation is extended.

THE NEWCASTLE CONFERENCE.

THE Newcastle Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, convened in the New Assembly Rooms, Shields Road, Byker, Newcastle-on-Tyne, on Sunday, November 3rd, 1901, at 10:30 a.m., President Frederick A. Mitchell presiding. There were present Apostle Francis M. Lyman, President of the European Mission, and all the traveling Elders of the Newcastle Conference, together with a congregation of 160 persons. Henry A. Skilbeck having been baptized at Stockton, October 31st, was confirmed a member in the Church by President Lyman.

The Sacrament was administered by Elders Pond and Ririe, assisted by Elders Jones and Jessop.

President Mitchell gave a brief address of welcome, and presented the general authorities of the Church, which were unanimously sustained. Apostle Lyman was sustained as President of the European Mission, Elder Frederick A. Mitchell as President of the Newcastle Conference, and the Elders in their respective districts as follows: Newcastle—L. Sumner Pond, Jr.; Shields—Charles A. Hall and Orange D. Baker; Pelton and Spennymoor—Joseph A. White; Sunderland—Joseph Webb and Moroni Jessop; Carlisle—George P. Jones; Hartlepool—Richard H. Spencer and Henry Bolingbroke; Middlesbro'—David Ririe; Stockton—Wilford W. Snyder; Darlington—Hopkins B. Campbell. The local Elders, Priests, Teachers and Deacons were also sustained to labor in their several districts.

The statistical report for the six months ending October 31, 1901, was read as follows: Missionaries from Zion—Seventies, 12; Elders, 1. Local Priesthood—Elders, 26; Priests, 8; Teachers, 14; Deacons, 14; members, 349; total officers and members, 411; children under eight years of age, 122; total number of souls, 533. Tracts distributed, 40,348. Books distributed, 1,488. Strangers' houses visited—with first tract only, 8,757; by invitation, 1,299. Gospel conversations, 2,031. Meetings held—indoor, 775; outdoor, 119. Sunday schools, 6; sessions held during half year, 142. Baptized, 44. Emigrated—over eight years of age, 16; under eight years of age, 1. Died, 5. New subscribers for the STAR, 19.

President Lyman then addressed the Conference, referring to the recent death of President Lorenzo Snow, the re-organization of the First Presidency, and the order of the Priesthood; also admonishing the Elders and Saints to be diligent and circumspect.

Conference reconvened at 2:30 p.m., with an attendance of 195. Elders Ririe and Campbell gave short addresses, explaining the necessity of

obedience to the Gospel, and bearing testimony to the divinity of the work. A quartette, "Guide Me To Thee," was rendered by Elders Campbell and White, and Sisters Isabella Ronald and Martha Lenox.

President Lyman spoke upon the first principles of the Gospel as taught by the Latter-day Saints. He also alluded to their moral character and how they are appreciated as colonists in Canada and Mexico, where many thousands of them have settled.

The evening meeting commenced at 6 o'clock, with an audience of 260 souls, Sister Rhoda A. Lyman among them. Elder Pond was the first speaker. He bore an earnest testimony to the divinity of the Gospel proclaimed by the Latter-day Saints. President Mitchell next addressed the Conference. He read from John 14th chapter and James 1st chapter, and spoke upon what is required to comply with the Savior's injunctions.

Elders Campbell, White and Jones and Sister Ronald rendered a quartette "God is Love," and President Lyman made the closing address, reading a portion of the 4th chapter of Ephesians, and giving a powerful sermon on Church organization and apostolic authority.

An excellent spirit prevailed throughout the meetings, many strangers attended, and all rejoiced in the opportunities afforded.

At 37 Cavendish Road, Jesmond, a Priesthood meeting was held commencing at 10 p.m., at which reports by the Conference President and Elders were given, and valuable instructions imparted by President Lyman.

CHRISTOPHER L. WILSON, Clerk of Conference.

GENERAL CONFERENCE.

(*Continued from page 727*).

The speaker pointed out the danger there is in having our children graduated from schools without a knowledge of the Lord. In the public schools of the land, every explanation of nature and her laws left out the idea of God. The Bible was forbidden in the schools, and hence the children would grow up without the proper religious training. There is, of course, the Sunday school to supply this lack of religious work. But the young man or woman is strong indeed that can get along in these matters with only one or two hours a week in religious instruction. So there is a great need for the Saints to patronize the Church schools.

In speaking thus, Elder McMurrin explained that he did not wish to detract from the good done by the public schools of the city and of Utah. He felt that the Saints should support them, as they had been doing all along. He was proud that the "Mormon" people had always been ready to support them. The Saints through their organ, the *Deseret News*, had always been found on the side of the public schools. Yet, notwithstanding all this, we could not ignore the fact that in these schools there could not be given the instruction in religion which our children need.

He referred to the Latter-day Saints' University. There had been large contributions made by liberal minded men to this institution, and this would stand forever as a monument to their names. Mrs. Barratt, in compliance with the wishes of her deceased son, had contributed a sum

large enough to erect a splendid building. Brother Clark of Farmington had contributed one thousand dollars towards establishing a library of natural science. So President Young had left a valuable piece of property which this institution now owned. In this way these noble minded people would not only perpetuate their names, but bestow incalculable blessings on untold generations of the future. He exhorted those who had wealth to devote their means to such purposes, and then future generations would bless their names.

We believe in education. We should be the best educated people in the world. The teachers in our schools should be the best in the world, for they are directed in their work by the Spirit of the Lord. He concluded by bearing a strong testimony to the truth of the Gospel.

The choir sang the anthem: "Light and Truth."

Benediction by Elder Charles O. Card.

OVERFLOW MEETING.

Elder Anthon H. Lund presided at the overflow meeting held in the Assembly Hall at 2 p.m.

The Temple choir and congregation which packed the building to overflowing, sang:

Now let us rejoice in the day of salvation.

Prayer was offered by Elder Thomas E. Taylor.

The Temple choir sang:

Our mountain home so dear.

Elder Ben E. Rich, of the Southern States Mission, was the first speaker. He rejoiced in the instructions received during the sessions of the Conference and was greatly interested in the remarks of Apostle Anthon H. Lund the preceding day relative to the Apostle John's revelation concerning the penalty attached to any one adding to the words of that revelation.

He knew there was a desire on the part of many so-called divines to lead away from the faith of their fathers the youth of Israel, and he desired to call their attention to Paul's letter to the Galatian Saints, and the strict injunction there given not to preach any other than the Gospel he declared unto them, under the terrible penalty of being accursed.

The Saints should seek diligently to instill into the hearts of their children the great truths of the Gospel, and prepare them to meet the sophistry and cunning of those who come among them as pretended teachers of Christ who acknowledge their inability to do anything to turn the older heads among the Mormons, but are seeking with all the power they possess to turn the children from a solid, beautiful Gospel structure, to the meaningless so-called Christian doctrines they assume to teach.

Sister Maggie Hull and Elder Martin Lenzie sang a duet entitled, "The Better Land."

ELDER ABRAHAM O. WOODRUFF,

of the Quorum of the Twelve, was the next speaker. He said he rejoiced to know that the revealed word of God as taught by the Latter-day Saints admits of no change. There is no necessity for a convention of leading

men in the Church to consider a revision of our creed, to discuss the kind of a God we worship; whether He is material or immaterial, or whether man is made in His image. There is no necessity to change the articles of our faith, because God has revealed to us His mind and will, and man has no right to change God's word.

But it is different with the churches formed by men. They find it necessary to meet together and revise their creeds, their idea of God and forms of worship, to conform to modern light and the researches of science. What a vast difference is found in the men-made systems, and the grand, simple, eternal principles revealed by our Father in heaven! A tree is known by its fruit, and with the Latter-day Saints, marriage is not done for time, but reaches into eternity. With the world, marriage is until death doth them part. With our people children are our heritage, and the promise of an everlasting increase is held out for the righteous. With many of the people of the world it is not fashionable to raise more than one or two children.

ELDER JONATHAN G. KIMBALL

was the next speaker. He rejoiced in the spirit prevailing among the Saints, and said that as clouds give way for sunshine, so trials are overcome by the spirit of truth, and the soul of man is raised to contemplate glories of eternal life. But there are some who worry and distress themselves over affairs in which they have no concern, and the greatest trial, he said, this people has ever been called upon to pass through, has been the actions of men.

There are some who never pay their tithing, but are constantly worrying lest the authorities of the Church do not use it in the proper way. There are some who make good progress in intellectual pursuits for a time, then they cease to grow. Missionaries upon their return home should remain active, should not cease to study, for by activity in the ministry they not only keep their armor bright, but will continue to grow; their usefulness will increase and they will hunger and thirst after righteousness until they have made their calling and election sure.

Sister Maggie Hull rendered the solo sang at the funeral services of President William McKinley, entitled, "Some Time We'll Understand."

Elder Anthon H. Lund presented the general authorities of the Church. All were unanimously sustained.

ELDER B. H. ROBERTS

of the First Council of Seventies was the last speaker. He had contemplated during the singing and speaking of this session of the Conference the great things that had been taught at the Conference sessions. And while a great many important subjects had been dwelt upon, the one great feature overtowering all the others had been the emphasis placed upon the doctrine of proper respect and reverence for the name of Deity, for the Priesthood and for fatherhood and motherhood among the Saints.

The subject of the Godhead had been outlined as a special study for the Y. M. M. I. A. the coming year, and it was most fitting that reverence for that holy name should be especially impressed upon the Saints during this Conference.

Among ancient Israel the penalty for taking of the name of Deity in vain was death. And while that seems harsh, yet Christ placed the seal of His approval upon that law when the Pharisees came to Him and complained that His Apostles ate with unwashed hands.

In conclusion the speaker called attention to the respect that should be shown not only to the general authorities of the Church, but to the local authorities, down to the humble Priest in his labors of love and mercy. He should be honored and respected, for the Priesthood he bears is of God—it is all one authority—it all comes from God. It is His power delegated to man, and the humblest servant of God has a claim upon the respect of old and young alike. As Jesus commissioned His Apostles and sent them out to evangelize the world He told them: "He that receiveth you receiveth me. He that receiveth me receiveth Him that sent me.

The converse is equally true; whosoever rejecteth the humble servants of God, reject God Himself, and therefore the great lessons taught at this Conference, viz.: Prominence given to reverence for Deity; respect for parents and honor for the Priesthood should henceforth be deeply impressed upon all who attended this Conference.

The choir and congregation sang the Doxology, and Elder J. H. Paul pronounced the benediction.

[TO BE CONTINUED].

THE "MORMON" DOCTRINE OF DEITY.

[*Continued from page 719.*]

BUT there are some expressions of scripture to consider which speak of the "oneness" of God. Speaking of the question which agitated the early Christian Church about eating meats offered to idols, Paul says: "We know that an idol is nothing in the world, and that there is none other God but one." Moreover, Jesus Himself made this rather strange remark—that is, strange until one understands it: "I and my Father are one;" and so much one that He said, "He that hath seen me hath seen the Father. . . Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me." Consequently, our philosophers, especially those who lived when the present Christian creeds concerning God were formulated, thought that by some legerdemain or other they must make the three Gods—the Father, the Son and the Holy Ghost—just one; so they set their wits at work to perform the operation.

But let us seek out some reasonable explanation of this language. I refer again to the passage I just quoted from the writings of St. Paul with reference to there being none other God but one. Immediately following what I read on that point comes this language:

"For though there be that art called gods, whether in heaven or in earth, (as there be Gods many, and Lords many).

"But to us there is but one God, the Father, of whom are all things, and we in Him, and one Lord Jesus Christ, by whom are all things, and we by Him." (I. Cor. viii: 4-6).

Now I begin to understand. To us, that is, pertaining to us, there is but one God. Just as to the English subject there is but one sovereign, so "to us" there is but one God. But that no more denies the existence of other Gods than the fact that to the Englishman there is but one sovereign denies the existence of other rulers over other lands. While declaring that "to us there is but one God," the passage itself also plainly says that there be Gods many and Lords many, a mere assumption of the preachers that reference is made only to heathen god.

Again, we shall find help in the following passage in the 14th chapter of John:

"At that day ye shall know that I am in the Father, and ye in me and I in you."

Observe this last scripture, I pray you, "I in you," and "ye in me," as well as Jesus being in the Father. This oneness existing between God the Father and God the Son can amount to more than this: that Jesus was conscious of the indwelling presence of the Spirit of the Father within Him, hence He spoke of Himself and His Father as being one, and the Father within Him doing the works. But mark you, not only are the disciples to know that the Father is in Him, and that Jesus is in the Father; but the disciples also are to be in Jesus. In what way? Jesus Himself has furnished the explanation. When the solemn hour of His trial drew near, and the bitter cup was to be drained to the very dregs, Jesus sought God in secret prayer, and in the course of that prayer He asked for strength of the Father, not only for Himself, but for His disciples also. He said:

"And now I am no more in the world, but these (referring to His disciples) are in the world, and I come to Thee. Holy Father keep through Thine own name those whom Thou hast given me, that they may be one, *as* we are."

[TO BE CONTINUED].

DIED.

SMITH.—At Mill Creek, Salt Lake County, Utah, October 10, 1901, William Smith, son of Thomas and Alice Long Smith. Deceased was born at Steeple, Ashton, Wilts., England, November 12, 1841.

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EDITED, PRINTED AND PUBLISHED BY FRANCIS M. LYMAN, 42 ISLINGTON, LIVERPOOL.

FOR SALE ALSO IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.